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other hand the third channel of contact, education, is inspired by the ancient Chinese belief that alien peoples can be brought into the Chinese culture by teaching them to use the Chinese script and adopt the moral and ethical principles which Chinese literature expounds. At the present time this well tried method of spreading Chinese civilisation has been revived by including patriotic and political teaching in the curriculum of the schools, with the deliberate intention of welding the varied provinces of China into one nation concious of its unity. The Min Chia lend themselves readily to this process, for, long before the Republic was established, the Imperial Civil Service Examination system had opened a road to wealth and power for all who acquired Chinese learning. The characteristic Chinese respect for education is thus fully shared by the Min Chia.

The schools can be divided broadly into two classes, the city schools maintained by the provincial and local government, and the village schools maintained by the villagers themselves. The first class are subdivided into Elementary and Middle schools, both of which charge fees. Elementary schools in the city are numerous and well attended by both boys and girls, for although education is not actually compulsory every family which can possibly afford it will send their children, especially the boys, to the elementary schools, for which the fees are comparatively low (about 20 Silver dollars a year). The Middle schools of which there are two, one maintained by the city and one by the provincial government, charge 50 Silver dollars a year and continue the education of students up to University age. Only the more wealthy families can afford to educate their children at these schools, which between them have an enrolment of nearly a thousand. Yunnan University, situated at K'un Ming, is open to those who have passed out of the

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and particularly of the children, for whom they provide a large and well-attended school. As one of the Fathers said, " We think it takes three generations to make a Christian".

These methods are recognised to be slow, for Baptism is only accorded after a very long and thorough instruction, and in consequence the number of Catholics is much smaller than the number of those who attend Church, or Catholic School. There are, perhaps, one hundred baptised Catholics resident in Ta Li and the adjacent villages, but there are also a large number of Catholic children at the school, whose parents live in other places, and send the children to board at the Mission School. This school, which comprises an elementary and Middle School division, follows the curriculum of the National Schools in all respects except the addition of Catholic doctrine. Many of the teachers are laymen and some are not even Catholics. The object of the Catholic missions is to convert the people to Christianity with the least possible change in their culture and way of life, and this outlook is in many ways opposed to that of their Protestant competitors.

The Protestant missionaries spend a great part of their time preaching in the villages and countryside, endeavouring to bring some knowledge of the Gospel to everyone, in the hope that some will be interested and come for further instruction. They no longer concentrate on the people of Ta Li city or the immediate environs, for these are held to have had every opportunity of hearing and believing the Christian doctrine for many years past. If they have not responded, it is because they have not got it in them to respond, and it would be time wasted to preach to them. Since they are mainly concerned to spread the Gospel the Protestant missionaries do not keep a school. Since, also, they believe that not all humanity can be saved, and that the world as we know it must perish in the catastrophe of

The nomads Mewu

do not go beyond Ho-chou, Ning-hou and T'ao-chou to trade, but they do undertake longer journeys to famous places of pilgrimage. Some time in their lives most of them go to Kum-bum, more often to Labrang. Small groups of four or five tent nomads occasionally also go on pilgrimages to the large sacred cities of Inner Tibet, Lhasa and Shigatse. /38/

In the summer of 1936 all the Mewu-Fantzu undertook the two-to-three-days' pilgrimage to Labrang in order to see the Panchan-Lama, the spiritual head of the Lamaists, who happened to be there at the time. Individual tent nomads also accompany lamas and Living Buddhas on journeys into Inner Tibet.

Formal education is unknown among the tent nomads. The lamas alone are educated and versed in purely scholastic Tibetan knowledge. Only those laymen can read who were once lamas themselves, but for some reason laid aside the spiritual garb. All contracts and agreements are verbal.

The language of the tent nomads is the northeast Tibetan dialect of the former Tibetan province of Amdo. Some tent nomads speak a little Chinese, which they learn from Chinese and Mohammedan traders, with whom they do business. In counting and calculating they often use their rosaries; as yet they do not use the Chinese abacus. If they have complicated transactions, they seek help from a lama. They do not use special measuring rods. Cloth is measured in squares, the side of a square being equal to the width of the cloth strip. They have no particular square measure for their pastureland; hills, roads and brooks are their only boundaries. They measure oat fields in terms of a "day's work," i. e. the surface which can be ploughed in one day with one yak. Their unit of weight is the Chinese chin (pound) at 32 /sic/ liang (ounces). They try to approximate the weight determined by Chinese officials in He-tso. Sliding weights are measured with simple Chinese hand-scales and a stone. Capacity measures, like the Chinese tou (bushel), are not used because there are no products traded in this way.

The Mewu-Fantzu have adopted the Chinese calendar. (1) How-

1. as have the Tibetans in general, Cf. Wadell 7), page 451.

ever, they do not themselves buy the Chinese calendar books; the scholarly lamas figure out the Chinese calendar for the people and /39/ post it on the temple gate, so that everyone will know whether